

Special Orphanage Edition.

# THE BAPTIST.

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JACKSON, MISSISSIPPI, NOVEMBER 19, 1903.

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## The Great B. Y. P. U. Convention.

From every quarter of the State, on Monday the 9th, the clans of Baptist Young People were moving down upon Meridian. By night the hospitable homes of those good people were filling up with us; and by 8 o'clock the spacious auditorium of the First Baptist Church was alive with us, shaking hands, getting acquainted, and renewing of friendships, drinking chocolate and listening to some fine music. Before the reception was over, everyone felt assured that it argued that the meetings of the convention would more than meet the expectations of us all.

The Convention met in its 5th annual session at 9 o'clock Tuesday morning, the 10th, and was led in devotional services by Bro. J. F. Tull, of Durant. Such soul-stirring songs as "How Sweet the Name of Jesus Sounds" and "I Love to Tell the Story" were sung.

"Ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses of me," etc., was the Scripture around which our thoughts gathered. The leader emphasized the need and source of power, Bro. Lipsey, the extent of this power, and Brethren Price and Grace, of the kind of testimony to be given, Brother Borum leading in earnest prayer for the divine guidance.

The time of calling the Convention to order having arrived, President Flake declared the body ready for business and proceeded to announce the usual committees. On motion of Bro. Tull the program as arranged by the executive committee was very heartily adopted as the order of business to be followed during the sittings of the Convention. Bro. Rosamond leads in prayer.

Hon. Albert Bozeman in earnest and gracious words, gives us most cordial welcome. Bro. Price, in the absence of the appointee, Bro. J. L. Low, responds. Miss Broach sings most sweetly "The Holy City." Bro. J. S. Berry leads in most fervent prayer.

Rev. Austin Crouch, of Corinth, is the first fervent speaker on the program. His subject is "Soul-winning the Test of Christian Efficiency." A Christian is one who believes in Jesus Christ as the saving of his soul. The test of such an one's efficiency in Christian service, is not found in one's orthodoxy though that may be above reproach; not in one's knowledge of Bible truth; not in one's piety, nor his zeal for the reformation of society, but in his power to lead lost men and women to God. To be sure it is great work to feed the poor, clothe the naked and provide a

house of refuge for the fallen; but there is a greater work than this, which includes this, the bringing of a sinner to recognize Jesus Christ as his only Savior. Such was the mission of John, of Christ, the apostles and all the holy men, all along through the ages. To emphasize the responsibility of the work, we have the testimony of all the Scriptures to encourage us in its work. To give power and success to the workers we have the Holy Ghost Himself. Our Lord expects us to do this work, to this end has He sent us into the world, and from His throne in the skies He looks down upon His co-laborers to cheer them in their work. The rewards of this service show how important God regards it. Look up at the stars in their beauty; some day they shall fade away to shine no more but God says that they that turn men and women from sin unto righteousness shall shine on when all the stars of the heavens have gone out—they shall shine forever and ever, in the firmament of God. At the close of this great address the congregation sings "Rescue the Perishing," with great enthusiasm and power.

Rev. S. E. Tull, of Kosciusko, is the next speaker. His theme follows the first naturally and beautifully: "Qualifications for Soul-winning." A personal experience of grace is our first qualification. We must know the love of God in the forgiveness of our sins. Our life must speak for us. A pure life and heart are most essential. David had it down right when he said: "Create in me a clean heart Oh God, and renew a right spirit within me, then will I teach transgressors thy ways and sinners shall be converted unto thee." There must be an absolute surrender of our faculties and powers unto God. Having these qualifications towards God, he must have qualifications manward. We must have a clear conception of the Word—this is absolutely essential, if we would show ourselves thoroughly furnished unto every good work. We must know men and women with whom we are to deal. Another qualification is consistency of daily life, that our lights may so shine before men that they may see our good works and thereby glory our Father in heaven. We must also be intensely earnest, while we engage in this great work. To all this we must add one thing more, love! Without this we are doomed to failure before we start out. We must love as Jesus Christ loved, who so loved us as to lay down His life that we might be saved.

"Tell Me the Old, Old Story" is sung, after which, because of a failure of some of

the brethren to show up, some changes are made in the program, and Bro. Price speaks on "The Use of the Bible in Soul-winning," the congregation standing and singing "How Firm a Foundation" at its close.

After announcements the body adjourned for dinner, with prayer by Bro. Lipsey.

### AFTERNOON SESSION.

Promptly at 2:30 the great organ peals forth announcing that the time to begin has arrived. Brother Tull reads the 42nd Psalm, makes brief remarks, which are also spoken to by Brother P'Pool.

Brother Price leads the "Conference on the Sacred Literature Course," tells what it is, how to organize a class and how to keep a class going. A number of brethren tell how the work is moving on in their churches and great enthusiasm is manifested. Brother Landrum Leavell speaks of the importance of having The Baptist Union and taking the study course. He says that the deadliest thing in our churches is the prayermeeting (and there are none to contradict him). The pastor and deacons and all the church can not or do not run a prayermeeting very successfully, and of course the young people cannot; so don't start out to have a young people's prayermeeting simply, but take the work in its regular way as outlined in our young people's literature.

After this interesting, not to say profitable exercise, the Convention arises and sings most enthusiastically, "Come Thou Fount of Every Blessing," and Brother Borum, the new Greenville bishop, discusses "The B. Y. P. U., a Training School for Soul-Winners." Three things are necessary which are supplied in the B. Y. P. U.: 1, A personal knowledge of Christ; 2, a working knowledge of the Bible; 3, practical knowledge of men. The B. Y. P. U. supplies all these in the devotional meeting, in the sacred literature work and the social meetings. In these meetings we ought to abandon peddling ice cream, oyster soup, and all such catch-penny devices and make them not money getters but soul-winning occasions. There is a time when we can spread ice cream, etc., but make it free to all, an enjoyable occasion, where we shall have our eyes fixed upon our one object in the world, so ingratiating ourselves into the affections of the lost about us that they will see that we are keeping company with Jesus because we are His, impressing them that religion is a bright, smiling, happy, blessed thing,



while we live on this earth.

his most uplifting and soul-stirring sermon. The congregation rises and sings with great earnestness and power, "I Love the Story."

Following announcements the convention adjourns to meet at 7:30.

## CONVENTION SERMON.

Account of a marriage at the First Church the sermon is preached in the Sbyterian Church by Rev. W. F. Hough, of Jackson, on the text found in 12:3, taking for his subject: *Some Keys to Soul-winning*. The prophet Isaiah, standing under the shadow of the dark Antiochus Epiphanes. As it takes but following out the stars the text is brighter by shining through the darkness. It offers a strong incentive in the glorious future of the soul winner, but incentive rests upon and is dependent upon incentives.

The high character of the work. It is in the van-guard of human achievement. God the author, Christ the mediator, the Holy Spirit the power. Uses with heart power.

The welfare of others. Recognizes the basic principle which is one of the religious tendencies of the age. Must see the sinner lost and find and recognize the value of the immortal soul.

Souls won are our joy and crown. Helping others and thus blessing the world enhanced by gratitude of the crown of glory. Brother Kin assisted in the services, pronounced benediction.

## WEDNESDAY MORNING.

At 9 o'clock, devotional leader starts up the singing. Bro. Sproles leads us unto the Throne of Grace for divine blessing upon today. Bro. reads the 14th Psalm emphasizing the Salvation and our gratitude for Brethren Sproles and Rosamond earnest and tender words concerning the love of God, the congregation sing, "I Love Thee."

Rosamond reads the report of the five Committee, which is voted in the minutes. It recounts the work done and suggests a larger field of work for the coming year. More people making the "Christian Culture" than ever before. Bro. Lan-Leavell gives an interesting account of his work, while he was in the the joint secretary of the "Con Board" and the State B. Y. P. U. is as follows:

Field Worker has had the privilege of singing and speaking at B. Y. P. U. in the following churches: Ed. Blue Mountain, Kosciusko, Corinth, New Albany, Gulfport, La. Holly Springs, West Point, N. Y. Vicksburg, Brookhaven, Her. Utica, Greenwood, Greenville, Aberdeen, Hattiesburg. There is surely growing interest in the U. work. Workers are eager to

discuss plans and difficulties. Pastor's and churches are coming to see it as a great church service for training our young people in knowledge and Christian service.

There is, however, one mistake, which is, possibly, the cause of the death of so many Unions, that is, an attempt to conduct a *young people's prayer-meeting*, purely devotional,—and call it a B. Y. P. U. These churches do not take "The Baptist Union," our official organ. They simply plan their own devotional meetings. Thus, they miss the great Heart of our Work—the splendid Educational Courses known as Christian Culture Courses. Without these study courses, there can be no true B. Y. P. U. Work.

On the other hand, the splendid serious, far reaching teaching—and class-work being done at Corinth, Oxford, Water Valley, Winona, Greenville, Jackson, Clinton, and other churches, may be taken as a fine foundation for the lasting work of future days.

Respectfully submit,

L. P. LEAVELL.

Bro. Crouch reads the report of committee on nominations—Officers: Arthur Flake, president; J. L. Johnson, jr., vice president; J. E. Byrd, second vice-president; L. P. Leavell, secretary; W. M. Burt, treasurer.

Executive Committee:—H. C. Rosamond, W. P. Price, J. B. Quin, R. L. Bunyard, H. L. Watts, J. E. Jacomb.

"Obstacles to Soul-winning" is the topic discussed by Bro. J. P. Culpepper. We are all prone to lay the cause of our failures on the shoulders of other people. The first obstacle is unbelief. If we had as much confidence in God, as the negro has in the white man, all would go well with the cause of Christ. The negro never gets disturbed over short crops, since he knows the white man will take care of him, crops or no crops. Unbelief of the people hindered our Lord, and of course our unbelief hinders us. We put our faith too much in big preachers, tents, houses, organs, music and many foolish things, rather than in gospel of Christ. A lack of desire for the salvation of the world is a very great difficulty. We do not care much about the salvation of world. We actually hold our church membership in this, that or the other church because of the social advantages of this that or the other church, and not for the good we can do in advancing the kingdom of God on earth. Another obstacle is the difficulty we have in trying to understand that the men and women about us, all of them, even the unbelieving members of our own families, are now lost. There are some of the things that hinder us; but God can enable us to overcome all these.

Bro. Rowe leads in fervent prayer that God might bless these earnest words to the strengthening of our faith and the quickening of our desire for the world's redemption. "Revive us Again" is sung with great rapture of soul, and Dr. Venable addresses the Convention on the "Layman's Equipment for Service." The subject includes the whole area of church member-

ship outside of the pulpit or preacher. There is a great difference between being religious and being a Christian. It is doubtful if being a Christian makes a man more religious. The whole world is religious after some sort of fashion; but only those who believe Jesus Christ are Christians.

Paul grieved over the great religiousness of his people, who, notwithstanding their zeal, were not Christians. Every layman must be a Christian—one who accepts Christ by faith. Not only must our laymen accept Christ as their Savior; but, they must have that equipment for service, which comes from the acceptance of Him as our Lord.

The world is looking for a "Savior," but not for a "Lord." Taking Christ as our Lord means that we are to have no will of our own, but ever be ready to do His will. This, must be done in the home, in social life, in business, in the marts of trade, everywhere. We learn of our duty to accept the Lordship of Christ from Him alone. We are not dependent upon the gymnastics of our emotional nature, or the atmospheric conditions surrounding us; but in the New Testament, which must be allowed to say what our Lord wants to say, when He wants to say it, and to whom He wants to say it, without any additions or subtractions therefrom. The layman must know his Master's will as revealed in this Book. We must lay aside all our opinions and preconceived notions, when we come to learn His will. What is meant by knowing the B. O. K? Be able to quote it? We all ought to be able to quote it, but we all can quote a great deal more this morning than we know. We don't know the Book because we are able to quote it—a parrot can quote it—but only when we are able to reproduce God's thought and not our thoughts can we be said to know it. The Bible is called the "Sword of the Spirit;" but suppose a man takes hold of the blade of a sword rather than the handle, he would not do very much execution only upon himself. It may be so with the Bible. We cannot learn the will of our Lord fully from the old King James' version, for the reason that it does not reveal it. We want the best translation to be had. All through the ages Baptists have demanded a plain, simple, accurate translation. We are coming to have that now, and let us receive that which we have been demanding all along. The revised versions, and especially the American edition, are good, but the "Bible Union Version" is the best extant. "The 20th Century" translation is worth looking into. Knowing the Book and the will of our Lord we must then obey that will. This develops strength and character, a strong personality. The layman needs this for his equipment for service and he can only get this by coming in touch with the great Teacher. Be careful of "Bible Readings," and especially of those that have been compiled for general use and on sale at book stores. I have never conducted a "Bible Reading," because I have never had sense enough, nor have I

ever seen, but one man that did—and he does not live in this part of the country. Some of us think when we have gotten a fellow to get up and "testify" in a meeting that we have developed him. If this were so then the dumb man would never receive it. We must love men. A gentleman went to deliver a lecture to the students of the Divinity School of University and was ushered into the room while the janitor was making a fire. Turning to the janitor he said: "Are you a Christian?" "No, sir." "Why?" "Well, I've never thought about it." "How long have you been here?" "Thirty-two years." "And nobody has ever spoken to you about being a Christian?" "No, sir." And all this in a "Divinity School" where young men are preparing to go out and preach the gospel!

"There is a Fountain Filled With Blood" is brought into use enthusiastically; and Brother P. Pool discusses "How to Win a Soul." He frankly confesses that he does not know how; and yet he has done it. We do not know how the lilies grow, but we have seen them grow. The Lord our God knows how, and He knows how to use us, and will continue to use us if we will yield ourselves into His hands.

In this country almost all the lost know how to become Christians so far as intellect is concerned, and yet millions are lost. What then is the trouble? Their wills must be overcome. Our Lord says, "Ye will not come to me that ye might have life." The emotions must play upon the will until it is overcome. We must know men, and must come in contact with them. It pleases the Lord to save the world through the agency of His churches. Every fifth man in the so called "Mormon Church" has been made an officer; but Jesus Christ has improved upon that by sending every one of those who would follow Him as an agent to go and bear the glad tidings to every man. We must know Jesus Christ and make Him known to us. Paul knew a great deal, but he said that notwithstanding his great knowledge of many deep things, among the Corinthians he knew nothing "save Jesus Christ and Him crucified;" and happy the preacher who can do likewise. Let us know history, poetry, philosophy and all that sort of thing if you will, but when we come into the presence of the people who are hungering and thirsting after righteousness let us not give them some dry bone of history, philosophy and such like. This is absolutely important. The public proclamation of the Word must ever hold the most important place in the world's redemption. And then we, if we would win souls, must follow up the Gospel message by a personal appeal in the church, on the street, in the home and wherever else we may chance to find an unsaved soul. In the pulpit preach Christ—the Christ of God, and not that of some great man.

When this earnest, timely address was finished "I Love to Tell the Story" is sung, and Bro. D. B. Allen, just called to Aberdeen, speaks of "The Daily Preparation for Soul winning." The duty imposed does not

require a discussion of the nature or scope of this preparation; but that we simply recognize our need of daily communion with God. If we would be men and women of faithfulness in the kingdom of our Lord, God has arranged the means by which we can go and bring forth much fruit. Every Christian man and woman who would be useful in the salvation of souls, must read God's Word daily, meditate thereupon, and then out of a deep sense of his need call upon Him in supplications at His Great White Throne, for His blessing of forgiveness for mistakes committed and for strength against their repetition, and for the divine Presence to go with us day by day that our feet may be kept in the pathway of duty and usefulness. A great teacher has said that a man needs seven-tenths of emotional power; two-tenths of knowledge and one-tenth of importing power. Who is it that have moved the world in its greater crises? Those who had inspiration power—the power to move the hearts and minds of the people, which for the Christian can only come from a close daily walk with God. Martin Luther, in the thickest of his fight, as he stood alone against the Romish world, for the great teaching that "the just shall live by faith," said he could not get along without spending "three hours a day in prayer to God," and those of us who have engaged in this great work, know something of his meaning.

## AFTERNOON SESSION.

On the dot at 2:30 o'clock, Bro. Tull announces his song, after which Bro. Lipsey leads in prayer. "Blow ye the Trumpet" is sung and Bro. Gavin offers prayer. Bro. Tull reads from the 126 Psalm and Bro. Leavell speaks of the rejoicing of the workers as they return with the work done. Prof. Lowrey adds a bit of personal experience about the joy of doing soul-winning service, and especially on the part of Sunday-school teachers. Bro. Flake calls attention to Psalmist's statement that it was those who went forth weeping over the lost condition of the people that returned rejoicing. The congregation sings with enthusiasm "Rescue the Perishing." Bro. Smoot, the new pastor at Okolona, speaks of Jesus Christ, our Example in Soul-winning.

The speaker says that coming as the substitute of Bro. Thornton, he was informed that he could read a paper or make a speech, and that he would do both. Jesus was concerned for the spiritual welfare of the children of men, and whether, on the mountains or plains, by the wells, the sea, the brooks, or at the feasts, or in the homes of the people, he was concerned for their salvation. So should we be. He taught authoritatively, saying unto Nicodemus without discussion, ye must be born again. So must we do, if we would be like Him. Christ sends us out not only to be fishers of men but catchers of men. Jesus was tactful. He studied men, and when talking to farmers he talked about the fields and the fishermen about the seas. He could be as stern as Elijah and as pathetic as

Jeremiah. He was sweeter than any mother, nobler than any man and more majestic than a judge. He was all things to all men. He could weep over Jerusalem and pronounce most scathing denunciations upon the Pharisees. He spoke of the tenderness of heaven, and the horrors of hell where the worm dies not and the fires are not quenched. We spend money and time on preparing ourselves to be doctors, lawyers, engineers, etc., why not spend money and time in learning how to become a soul-winner? Jesus also taught men how to be saved. He taught that all men and women are to find salvation at the Cross. So must we do. Jesus was successful—not always, and yet successful. He was never too tired to speak to even one. So may we be successful if we will put our feet into his foot-prints, as the red-skinned warriors of the west follow their chief over hill and plains.

Bro. Smoot is a tall, clean-shaven, handsome young fellow of about 38 years, with a rhythmic voice and fine platform address and made a profound impression upon the congregation.

After singing "Majestic Sweetness" Bro. Osborne speaks of "Some Nineteen Century Soul-Winners." He had been sick since coming to the Convention but reads a splendid paper. He speaks especially of the work of Spurgeon and Moody, whose characters, like the great falls of Niagara stand out mystically from any point of view you take. Both of these were converted early in life while they were yet boys. I love to think of the man who was at home in "The White House" and afterwards spent seventeen years in Congress, who, when an old man of seventy years, would kneel by his bedside and say, as he had been taught in childhood at his mother's knee:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
If I die before I wake,  
I pray Thee, Lord, my soul to take."

Both of these men had a profound conviction of sin and the power of Christ to save. They were consecrated men. Moody said: "I consecrated myself, ignorance and all, wholly unto God." So often we entangle ourselves with the affairs of this life to the hindrance of our usefulness as soul-winners. God does not use those of us who allow ourselves to become entangled in the affairs of this world, as soul-winners. He also had a clear Christian experience. They knew the pit whence they had been dug, the rock whence they had been hewn. These great men were ever on the lookout for souls, slighting none, high nor low, great or small. They were very courageous and full of faith and good works by the power of God—all this because they knew God.

The next number is a splendid paper on "Consecrated Womanhood" by Miss Mayo of Columbus. A consecrated young woman is one who gives herself to God's work. The paper recites several instances of women who work hard six days in the week at hard labor, and never were in a Sunday-school once. In our church we have a young woman who started a Junior



ness with these brethren 14 years—she had 16 of them, now she has 63 with an average attendance of 35, and she is as busy as any woman can be. And what is this young woman has done any other woman can do. The impressionable age—1 to 16—is the time when most people are converted and if some young woman would take the time to meet with our boys and girls during these years, and interest them out of God's Word, many more of them would be saved from sin and the service of the churches and to serve their day and generation better. Our young women are recognized as indispensable in our Sunday-school work, and it is less in our E. Y. P. U. work. The here of usefulness for young women in our work is enlarging, and would that of us would prepare ourselves for any of all the duties that our Lord and the churches may demand of us. In serving as ministers in greeting and welcoming strangers, in inviting new-comers to all services of the churches.

The committee on nominations offered its reports. We will meet with the Columbus church, Rev. R. A. Borum, Greenville, is preacher and Tuesday after the 2nd Sunday in Nov. 1904 is the time. Adjourns prayer by Bro. W. M. Burr.

## NIGHT SERVICE.

After devotional exercises Dr. W. J. McWhorter, of the chair of Church History, Southern Baptist Theological Seminary, delivers his great address on "The Baptist Principle and the Future." A report of his great address is not attempted here—might spoil it. Suffice it to say that one whole hour the great congregation was breathlessly silent, many of us leaning forward to catch every word of it, and actuated now and then with a hearty spiritual amen, as it was delivered with a grace, ease, earnestness, simplicity and power rarely ever seen. Dr. McWhorter owes it to the world to write out his address in full and publish it in full in book tract form. Nothing was ever before the hands of the people that cuts to the heart of the matter so clearly as does this address. It is worth going all the way to Meridian to hear, and we only wish every Baptist in the State—yea the world—might hear it. It will make me a better man, a better church member, a better Baptist, a better preacher of the gospel, a prophet of God who speaks to the people and a priest who ministers grace to men.

Bro. Landrum Leavell presents the Seaboard C. C. Banner, to the Corinth Union. They sent up 31 examination papers to headquarters and received 31 diplomas. A crowd came forward and received a banner and bore it off with an air of triumph that made some of us resolve that they did not look out, they would have rendered it next year.

Bro. B. G. Lowrey tried to excuse himself because of the growing lateness of the night, but the people demanded of him a word and he did, discussing "The Scourge of Life." It is the life that counts.

He says that he quit thinking about what he is going to be when he is old—he is already what they are going to be—he is now interested in what his children are going to be. When God called Abraham he told him that he would make of him a great nation—that was great—and thou shalt be a blessing—that is the greatest thing that could have been said. It is the life that blesses other lives that we want to live. Paul exhorts us to be so transformed in our minds, our thinking, our doing, that our living may prove that we are children of God.

Bro. Lipsey takes the floor to take a collection for the current expenses amounting to \$600.00. After announcements Convention adjourns.

## THURSDAY MORNING.

At 9 o'clock sharp Brother Tull announces his song and we are moving off again on time. Brother Landrum Leavell leads in prayer. Brother Lipsey offers resolution of thanks and appreciation to the people of Meridian, and the First Church in particular, for generous hospitality and for the railroads for courtesies received.

Speaking of hospitality, it could not have been more gracious. They met us at the trains, put us in carriages and drove us to our homes and administered to our comfort in every way. Our stay together with that of President Flake was in the home of Mr. and Mrs. Frank Williams, who, together with "Billy," left nothing undone in administering to our comfort.

There are only two speakers for the last session—Brethren Kincannon and Grace. The first speaker delivers a tender, earnest, unctuous address upon the work of the Holy Spirit in winning souls. He can work and none can hinder. He must work else all is failure. He teaches and directs human efforts. We must appreciate His work, yearn and wait for His coming.

The last speaker's words, Pastor Grace of Macon, fall with the force of a benediction upon our ears, as he speaks of "The Rewards" of the work. We are rewarded with the joy of knowing that the work lasts; that the powers of evil are cast down and the forces of God strengthened and enthroned; that Jesus Christ is honored; and that the saved shall shine on above the brightness of the stars forever and ever in the firmament of God. All hearts are melted to tears as he said that this was the inspiration that carried the old man on in his work, when his voice was worn out, his face wrinkled, his shoulders stooped, and his step slow and feeble. He exhorted the young men to be very courageous and full of good cheer inasmuch as their labors would not be in vain in the Lord. With these words the convention draws to a close, many pressing forward to grasp the speaker's hand. Surely it is good to be here and have one's heart thrilled with the high inspiration of the occasion; and the only regret is that all our people, preachers and leaders especially, cannot be present. Surely no better convention was ever held in Mississippi and everything will feel the effect of its

power.

When we came away Secretary Rowe said we ought to hold similar meetings with the pastors all over the State. We write it down here as the strongest conviction of our soul that if all our fifth Sunday program makers would take up the one subject, soul winning, and then our next State convention discuss nothing else, it would result in so quickening our desire for the salvation of souls that there would be more money in our mission treasuries than ever before, to say nothing about the names written in the Lamb's Book of Life.

## To Our Friends.

DEAR FRIENDS—

Through the kindness of Bro. Bailey I have the glad privilege of presenting you a Thanksgiving number of THE BAPTIST. It was my purpose to show you a picture of our children and managers, but I failed to get a man to make a group for us, so I must ask you to be content with a little pen picture of our children and co-workers.

We have in the Orphanage at present 79 children, and one, Annie Hathorn, is in school at Blue Mountain.

We have three girls and one boy, "our babies," under four years of age; three children 5 years old; ten, 6; seven, 7; seven, 8; twelve, 9; seven, 10; six, 11; six, 12; six, 13; seven, 14; one, 15; two, 16; one, 17.

Miss Ida Flowers, who came to the Orphanage five years ago when the Orphanage was just started, is still filling her place as matron as only "Miss Ida" can. Miss Birdie Gordon is our assistant matron and has special charge of the larger boys. Mrs. Harrison is matron in the Buford Cottage where thirteen of our small boys are domiciled. Mrs. Russell, our new housekeeper, seems to be getting her work well in hand. Miss Mattie Gay is our teacher and is faithful and conscientious in her work.

Our farmer, Bro. J. M. Derrick, is genial, whole souled and is much loved not only by his boys but by all in the Home.

We have added to our improvements since last Thanksgiving a steam laundry, which cuts down the time of washing from a whole week to one day and saves incalculably in labor and expense.

We are now stocking the home with cows. As soon as we can find enough suitable cows we will have our own milk and butter at home. Our farm, under the management of Bro. Derrick, is gradually improving. The crop this year is by far the best that has been raised on the place. We expect that soon it will become a source of revenue to the Orphanage, besides affording the opportunity for the necessary training of our boys.

Some of our Orphanage friends have agreed to furnish articles for this number which I am sure will be both interesting and instructive. Wishing you all a happy Thanksgiving and asking to be remembered as your hearts may prompt, I am,

Your servant in the work,

J. R. CARTER.

## The Orphanage.

We have given the Mississippi Baptist Orphanage the right of way this week, believing that nothing else would be more appropriate just now, and hoping that our people might become more interested in the Orphanage.

The Mississippi Baptist Orphanage is located at Jackson, Miss., and now has in its care about eighty orphans, who are being fed and clothed, with others who may enter the Home. The Orphanage is strictly a benevolent institution—it is not backed up by the State, or any other organization, and its only source of income is the voluntary contributions of the Baptists of Mississippi, together with others who may wish to add their mite; but it is a Baptist institution. The Orphanage has a Board of Trustees, elected by the Baptist State Convention, and the Baptist General Association, and these trustees have general supervision of the Orphanage; but the Superintendent, Rev. J. R. Carter, has direct control of the Orphanage, and, permit us to say, he is an ideal superintendent. He is a consecrated minister of the gospel, and is much attached to the little orphans. So is Mrs. Carter. The General Association has three trustees, Elds. Jas. E. Chapman, G. W. Breland and L. J. Caughman.

It is the practice of a large number of our churches to hold Thanksgiving services, and take up a collection for the Orphanage. We hope every Baptist church within the bounds of the General Association will this year hold Thanksgiving services, and make up a purse for the Orphanage. This they ought to do, and God will bless them in the doing of it. No one denies that it is our duty to support the helpless orphans. God has specially enjoined that obligation upon us, and certainly the heart of no one is so stony that it will not sympathetically respond to the needs of little children who have no parents to care for them. Just think of it! Poor, little children cast out upon the cold, indifferent world, with no one to care for them—no father to provide, and no mother to cheer their tender little hearts. Yes, we have many just such children in the State, and some of ours may belong to that number some day. How it gladdens our hearts when we gather around the dining table with our little ones there, well dressed, plenty on the table for them to eat, and everything around them to make home a haven of bliss. But some little children have none of this.

The Orphanage at Jackson, though a Baptist institution, cares for any deserving white child—no difference as to denominations. The buildings and property are worth \$40,000. They have a farm, school, printing establishment, cows, etc. In fact, it is an ideal home, and there the little orphans are well cared for, and they are trained up to become useful men and women. Not only do they have the advantages of good moral and physical training, but they are under religious influences. These children are dependent upon us for a support, and let us see that

they get it. Let our pastors present the claims of the Orphanage to the people, and they will respond. And the sisters of every church could make up a box of clothing—everything is needed there that is needed in your home—and send it to the Orphanage. This could be done at least once a year, and never be missed.

Let us make our Thanksgiving offering this year greater than it has ever been before. The Orphanage needs it, we have it, and let us give it. Anything to eat or wear will be cheerfully accepted at the Orphanage; also mattresses, quilts, towels, etc. May God bless us all, and especially the little orphans.—Mississippi Baptist.

## The Orphanage.

(A Letter.)

Nov. 16, 1903.

DEAR BAPTIST: Within the last ten days, my attention has been called to three cases where children once well provided for are now thrown almost helpless upon the world. This impresses me with the uncertainty of human affairs; and that, in turn, with how we ought to love and foster our Orphanage. None of us really know how soon those dearest to us may be sadly in need of just such a Christian home as Bro. Carter and "Miss Lou" are making.

And just here please let me say something—I have known "Joe Carter" from the days of our school life at Clinton. Later he was my pastor and still later our associational missionary. I have observed him closely as a school boy, as a pastor, as a neighbor, as a citizen—in almost every relation of life. I have known his wife the same way—as a school girl, as a young lady teacher, neighbor, etc. And I say without a moment's hesitation that I am sure the mantles of the beloved Bro. Foster and wife could not have fallen upon worthier shoulders. Brother and Sister Carter seem to me to have almost every conceivable character of "a good Orphanage-keeper." They are pious, wise, thrifty, intelligent, apt to teach, apt to control. They lack possibly one thing: Neither of them is very strong physically. Let us pray the Lord to spare their health; and then let us answer our own prayers by rallying to the Orphanage and making the burden as light as possible for them.

Now, as to the Orphanage work, one thing more. I have an idea. Perhaps others have it, but please let me relieve my brain of it before it gives me headache. Here it is: When Bro. Foster started the Orphanage agitation, some cranky Baptists doubted the wisdom of the move, and I was one of them. It did seem that we had about all the work we could carry, and I for one did not realize the demand for this special line of work. Now, however, I feel that every other department of our work owes Bro. Foster a debt of gratitude, for the reflex influence of the Orphanage; to say nothing of the great number of Orphaned lives he has touched and saved. When our people draw close to "God's Poor" and to the children, it seems to draw them closer to God and to each other. It softens our hearts and loosens

our purse strings and prepares us to love all human souls better, and hence, to give more liberally to all.

B. G. LOWREY.

## "After Many Days."

In this case it was only after a few days that the bread, the food, the nourishment and refreshment, returned. The water immediately ran away, the fresh young seed sank quickly into the deep rich soil, and grew into beauty and fruitfulness. Indeed, this seed has been yielding bread ever since it was "cast upon the waters."

It was in this way. About four years ago a father and mother, a woman of culture and refinement, died in the State Charity Hospital at Vicksburg, the wife shortly after the husband. An infant only a month old was left. The mother requested that it be given to me, as neither father nor mother had any living relatives. I accepted the charge and gave the little one into the care of a dozen girls, whom I called children of James—1:27. They made suitable clothes for it, intending to care for it until our Orphan's Home could receive it, and then to provide for its support in that institution. But Mrs. Calicott, then of Coldwater, wrote for a description of the little one, and afterwards adopted it into her own family, and named it Gladys Loraine.

I spent the last Lord's Day of August in Memphis, the home of Mrs. Calicott now. Soon after I entered the Sunday-school room of Central Baptist Church, a bright and beautiful little brown-eyed girl ran into my arms, which are always open to little children, threw her arms around my neck, kissed me and patted me on the cheeks. "Mother" had told her all about it, pointed me out, and this was the return of the "bread."

It was food, abundant and refreshing. I have seldom had so rich a feast. God's blessing is sure to come quick and large upon him who visits with loving sympathy and help "the fatherless and widows in their affliction." "O taste and see that the Lord is good." See with the tongue? Yes, indeed. Taste is the only one of the five-senses through which we learn by taking in. The best way to know anything really and thoroughly is to experience it.

Help Brother and Sister Carter to care for the little ones in our Orphanage. They not only feed and clothe them; but they also teach and train them, and as soon as possible do the best thing for them that any one can do for an orphan—put him into a Christian home.

H. F. S.

## Lula Church.

On yesterday, Nov. 15, this church, like Beulah, paid up all on pastor's salary for this year. "Good measure, pressed down, and shaken together, and running over."

Children of God, try your pastor on such treatment as this, and you will see that it will really amount to much more than just the dollars you pay him. I am thankful and happy in my work.

CHAS. L. LEWIS.



## Salutatory.

Accepting the superintendency of the Home I am conscious that I am engaged upon a great work, and one with great responsibilities. Sister and Sister Foster have done a great work in building up our Orphans, and they leave to the Baptists of Mississippi an institution for which we are to be and are, I am sure, truly grateful. Beginning from nothing ten years ago, by their skill, energy, self-sacrifice, endurance, perseverance, together with the co-operation and support of many who have sympathized with them, we have a property easily worth \$100,000, and are now caring for eighty children, with room for a few more.

Sister Carter and I, in accepting this trust from the hands of our denomination, feel our inability to fill Brother and Sister Foster's places. We accept it with our hearts and promise to do the best we can. With our faith firmly resting in God, we say, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not," and in the confidence that we have in God, who has nobly stood by Brother and Sister Foster, and who promise to stand by us, we feel confident of success. Our earnest effort shall be to administer the affairs of the Orphanage justly and economically, and to give to the children committed to us the same advantage, as far as possible, in training and culture, that children enjoy in the best regulated schools. Our ideal is that each child who receives training in the Home shall be prepared to become an independent bread winner, and to contribute his or her part in the upbuilding of the moral and religious influences of the world.

Children, the institution is not ours, but God's. We are your servants. We have counsel and immediate co-operation as an independent Board of Trustees as constituted in the State. We beg you to support us, pray often for us, and give us your support and we promise to give you the best service of which we are capable. We appreciate the many expressions of our friends of their kindly interest in our work, and shall try to prove ourselves worthy of the confidence reposed in us. Faith in God and His people, I am truly your servant,  
J. R. CARTER.

## By-Laws.

The benefits of this Orphanage are especially for destitute orphan children of white parentage from all parts of the State. Children whose parents are both dead and who are destitute will receive consideration; in some exceptional cases children may be received if their mother is still living but who may be destitute or afflicted; but those whose mother is still living cannot be received unless circumstances are extraordinary. No child can be received who are physi-

cally or mentally afflicted, as the proper place for such would be a hospital or insane asylum.

4. In all cases children must be legally committed to the Orphanage in accordance with a legal form which will be furnished by the Superintendent upon application; and this instrument must be signed and acknowledged before an officer by the person having the legal custody of the child.

5. It is expected that all children be delivered to the Orphanage in Jackson free of charges to the management.

6. Orphans once committed to the Orphanage must remain until released by its authorities. It will be the policy of the trustees for the present to keep orphans until prepared for self-support; but they may be adopted into families where satisfactory assurance is given that they will be treated as children and not as servants, provided friends in the community from which they came do not object.

7. In some cases orphan children, who have been left with property, but have no home, may be received into the Orphanage, and trained as other children, but they will also be subject to the same management and discipline as the other children.

8. Children left to the Orphanage by the will of deceased parents will not be given away. Children of the same parentage are not separated but raised together. Other children may be given for adoption if there be no special reason for retaining them.

9. It is the plan of the Trustees to make the Institution an Industrial school as well as an Orphanage, and the orphans will therefore be trained to such work as may be within their capacity, as well as learn from their books in the school room.

## Our Principles.

A dependence upon the clear and unmistakable promises of God, who has promised to be a Father to the fatherless, for a support of our children, and a belief that this will come through the genuine, fruitful sympathy of His stewards, to whom He has committed His possessions.

That as far as possible a home shall be given to every destitute white orphan in Mississippi, who may apply, whatever may have been the religious faith of the parents, whether Baptist, Methodist, Presbyterian, Disciple, Episcopalian, Catholic, Jew or Infidel.

That everything be managed strictly upon business principles; and every dollar appropriated according to the wishes of the giver.

That no debt is ever to be contracted by encumbering the property of the Orphanage, and only when absolutely necessary and when the Superintendent can secure it personally.

That there is never to be any connection with any traveling show, lecture, raffle, charity ball, theatrical troop, or other similar scheme for raising money.

## Purity and Charity.

(James 1:27.)

What religion is false and vain? What worship is real, acceptable and fruitful? There is much earnest disputation in the world today in answer of these questions.

In the estimation of many, appointed seasons, sacred places, elaborate ceremonies, impressive ritual are essential, if not to acceptable service, certainly to the best worship. "Come with us. This is the sacred place. This is the holy day."

Let us turn away from the noisy babble of religious partisans and learn from the Holy Spirit of Inspiration, the conductor of real worship, what service is acceptable to God. In the estimation of Him who is our Father, religion, real worship, consists in personal purity and practical benevolence.

In this connection religion means not only the essence of Christianity, but also its external service; not piety merely, but also worship. Only that religion in its essence and manifestation is pure and undefiled in the sight of God which is pure and charitable.

First of all, there must be personal purity. "To keep himself unspotted from the world." Separated from God, the world lieth in sin. Whether it be considered as consisting of men who serve it, or in the enticements which it holds out to men, the world is a continual source of defilement to the Christian. He is not of the world, but since he must live in it, and as there is much of sin in him, there is need that he guard himself against its pollutions. The world is apt to soil and stain the soul; it is hard to live in it, and have to do with it, and not be defiled; but this must be our constant aim and endeavor. Otherwise, there can be no real worship, no pure religion.

"The lust of the flesh, and the lust of the eyes, and the pride of life"—these inordinate desires, cherished and gratified, woefully deface and defile the Christian. They go straight to the heart, they corrupt the spring of all religion, so that one's worship is a hollow pretense, an idle and fruitless performance—going through a form merely.

A spotted Christian! What a pitiable sight! And when these spots become so deep and close together so that they solidify the surface and discolor the whole man, how disgusting! A man may sink into worldliness, wallow in sin, and yet keep up the outward observances of religion, because of habit, or in the vain imagination that he appeases God by his performances; yet the Holy Spirit of Inspiration says that his religion is impure and defiled, and a self-deception, and that his worship is vain, idle and fruitless.

Another proof of religion pure and undefiled, another requisite to real worship, is practical benevolence. To show compassionate and helpful love to the needy is to render acceptable service to God. To visit, to seek out in order to relieve, the widow and orphan, to care and provide for them, is well-pleasing to the great

Father of us all, who cherishes a tender and parental love towards his children. There are now, there always have been, there will ever remain among us many who are needy and worthy of sympathy and help.

He who keeps himself unspotted, and visits the unfortunate widow and orphan with kindly sympathy and timely help can offer acceptable service unto God. Nay, these are themselves real service. The worship of God is not limited to the songs and prayers and preaching of the sanctuary. He who avoids the defilements of sin, and is helpful in his love towards God's widows and orphans, in these very things offers true and acceptable worship unto God. On the other hand, he who is impure in his heart and foul in his life, and uncharitable in his deeds, cannot anywhere and at any time offer real and acceptable worship. His religion is vain. He who expects kindness from God must be kind towards God's creatures. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

The great English dramatist follows prophet and apostle—  
"The quality of mercy is not strained,  
It droppeth as the gentle dew from heaven  
Upon the place beneath: it is twice blessed;  
It blesses him that gives and him that takes;  
'Tis mightiest in the mighty: it becomes  
The throned monarch better than his crown."  
We know Him, a greater than Shakespeare, who has said: "Blessed are the merciful: for they shall obtain mercy."

What then is religion, pure and undefiled, in the estimation of God? What is real and acceptable worship before Him? Not purity or charity, but purity and charity. "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Not either one of these, but these two. The Godless, the Christless, the impure philanthropist, who makes religion consist in deeds of charity, does not offer acceptable service. On the other hand, the religious performances of a misanthropic professed disciple of Jesus are solemn mockery in the sight of God. Deeds of benevolence may be and often are done by those who are not disciples of Christ; but all true disciples should live a life which honors him continually in good works.

What pure heart can fail to be touched by murmuring and cold and hungry orphanage? Who can resist the mute appeals of needy and struggling widowhood? The happy living mother sings—  
"My child is lying on my knees;  
The signs of heaven she reads;  
My face is all the heaven she sees,  
Is all the heaven she needs."  
But the orphan sees the mother's face

only in imagination beyond heaven's own blue, and weeps itself to sleep. He must have a heart of stone who cannot pity and help.

H. F. S.

only in imagination beyond heaven's own blue, and weeps itself to sleep. He must have a heart of stone who cannot pity and help.

## "That We Should Remember the Poor."

BY W. L. HARGIS.

The above quotation is found in Gal. 2:10. Paul and Barnabas are to go to the Gentiles with the gospel; and James, Peter and John in giving to them the right hand of fellowship, just on the eve of their departure, admonished them to remember the poor.

Whether they gave any other admonition, we are not informed. It was hardly necessary to admonish them to remember the rich. The rich are never without necessary attention.

Jesus was especially thoughtful of the poor. He was often in the homes of the poor, but seldom in the homes of the rich. Both his doctrines and himself were more congenial to the poor than to the rich. The common people gladly heard Him. "The poor have the gospel preached to them," said Jesus.

The spirit of the gospel is the spirit of helpfulness. Jesus came into the world to help the helpless—to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and to open the prison to them that are bound . . . to comfort all that mourn."

If the religion of Jesus Christ is not helpful, it is nothing. James, who was eminently practical in his writings, defines the religion of Jesus Christ in the following words: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world"—Jas. 1:27.

Our duty, as a Christian people, to the unfortunate is in proportion to their necessities, and our ability to relieve them. Those with mental and physical ability to care for themselves have no claims upon our charity. But those who possess neither mental nor physical ability, by reason of their young and tender years, to care for themselves, have special claims upon our Christian sympathy and our purses.

I am glad the Baptists of Mississippi have an Orphanage—a place where this class of unfortunates can find shelter, food, clothing and proper training. How many noble men and women shall go forth to bless the world and honor God in the years to come, who received their early training in this institution, only God can tell.

No institution that Mississippi Baptists have yet laid their hands to, portends more good to Baptist benevolence in general, than the founding of the Baptist Orphanage at Jackson. This institution has already been the means of touching the springs of benevolence in scores of hearts that hitherto had been unreached. Whatever arouses and enlists the sympathies of people, makes them better, by developing the best side of their nature, and makes

it easier for them to respond to appeals for other things, thereby causing them to grow in the grace of giving.

This is a good work in which children delight. It affords them a congenial outlet for their young, tender sympathies. No child is properly trained, until he has been taught to be helpful to others. No child can develop the best and strongest character, until he has had an opportunity for exercising the benevolent spirit.

This being a humanitarian work as well as a Christian work, it appeals alike to all—to infidel as well as Christian. While we rejoice in the abundance God has placed in our hands, and lift our voices in grateful acknowledgement of His goodness, let us not forget that we should remember the poor."

While our national thanksgiving is supposed to be a time of good cheer, and a time when the proverbial "Thanksgiving Turkey" and cranberry sauce, are to be especially in evidence, and gratitude ascends from grateful hearts, let us not forget that there are those to whom a thanksgiving dinner and merry-making are entire strangers. Some are indifferent to such things, and others are too poor to afford such a thanksgiving dinner as their more fortunate friends. How would it do for Christian people generally, and for once, to heed the admonition of Jesus in Luke xiv:12-14, namely, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Should every Christian family, who is able to spread an elegant thanksgiving dinner, on the last Thursday of this month, carry out the above injunction, Christianity would take such a leap forward as no one now living has ever witnessed.

The world is anxious to see Christianity applied, and it would see applied Christianity, if the above were done, as the world has never seen it since the beginning of our national thanksgiving.

Let us never forget, "that we should remember the poor." For "the rich and the poor meet together, and the Lord is the maker of them all."

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.







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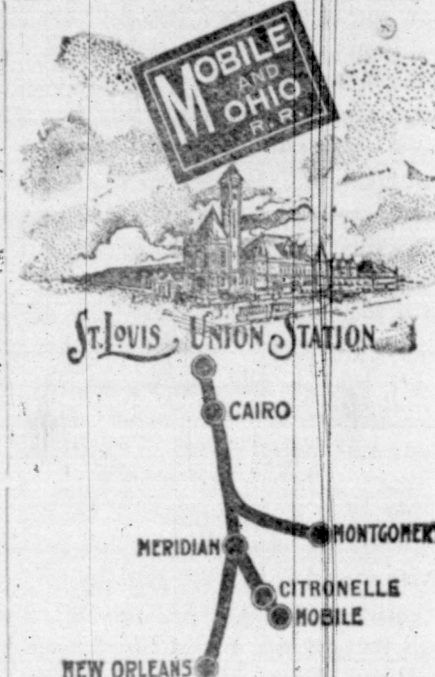
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## JESSE R. JONES, M. D., JACKSON, MISS.

Long Distance Telephone No. 349.  
CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-eighth year of professional life, has made a record for himself in the history of medicine that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional life is, to all except newcomers, so well known that it would seem unnecessary to refer to it. But some misconceptions, as noticed by letters received, etc., have led to a written statement:

Dr. Jones includes all AILMENTS as well as ALL diseases of BOTH SEXES. He has cured a great many of the most difficult cases in the history of medicine. There are reasons for this wonderful record:

1. He is not hypnotized by a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, has put him in a good position in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He knows the value of his patients' trust and his advice must be taken. 5th. He knows he is in God's hands and constantly prays for His help. 6th. He has the reputation of a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the cure, he insists that his patients be prompt, true to themselves, and not fault-finding or doubting but hopeful and confident.

Dr. Jones, under Dr. Jones, burn all bridges behind you. With him your cure must be the place of a cure. He feels that the cure must be effected and should be determined by the help of God to be cured with DR. JONES. Such determinations bring the good results. To such as can accept his under such feelings he would say, don't wait to try this, that or the other. Confess at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his. In connection with them or after them they may be all right. These are sustained by a most wonderful record.

One paid him in advance took treatments well and medicines tolerably for fifteen days. The progress towards a cure was deemed remarkable. The consultations of friends. He became indifferent, treatments neglected, and aside—one even forgotten, a large dose of calomel of his describing a great deal worse, is too sore and aches too much to be disturbed. He goes off to mineral springs to build up.

Dr. Jones requires but a few minutes, are the most powerful means known to build up and, while it is advisable in some instances for the excessively nervous to wish in the Sanatorium and return home at once. The patient is not to be disturbed and does no time from business. The cart in the above instance was before the horse. But mistakes are not always irremediable, and if the minister and change of surroundings do as we hope and he returns with the right arrangement all may be well.

Dr. Jones and his wife are constantly those getting through with regular and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasure increased.

Dr. Jones as low as they can be made consistent with the kind of services rendering paid in advance are never again in the way. The fee is required in advance for the benefit of the patient, as Dr. Jones.

Dr. Jones is a cause for wonder that so many are willing to trust Dr. Jones at all. He feels that there is scarcely an individual who has not a father, son, or other near relative that has been through the best of training and growth with high honors as a physician and who is full of partisan zeal, may be—and his ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such devotion in their presence that confidence is at once inspired and such cases. This places them at once on the road to recovery. If the patient is given to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty of work and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Tula in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced; equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. "His practice is peculiar to himself."

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing involution and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

### THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

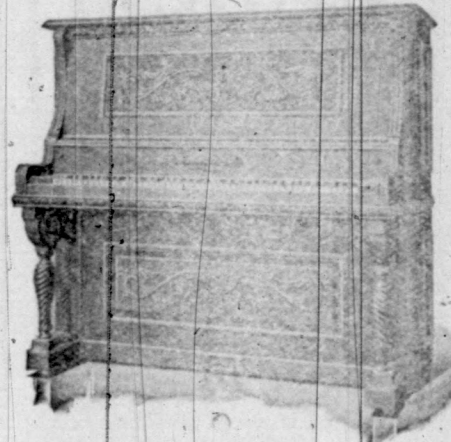
Graduate American Medical College 1856.  
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.  
Graduate National School of Osteopathy 1900.  
Graduate Chicago School of Psychology 1899.  
Ex-President Board of Health and Howard Association, Crystal Springs.  
Member Southern Homoeopathic Medical Association.  
Member American Association of Official Surgeons.  
Member Alumni Association of Eclectic Medical Institute.  
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

## The Macon and Andrew Colleges. The South's Greatest Schools of Business.

The home of correct methods. Penmanship taught by the best penmen in the South. Teachers are graduates of the leading Colleges and Institutions of America, and have had long experience in their respective specialties. The principal at Meridian, Miss., has had experience in one of the largest mercantile houses in the State, taught several years in literary schools, and principal for several years of one of the leading business colleges in the South. Students are prepared for the best positions, and graduates are holding highest positions of trust and honor everywhere. Hundreds of them are making more money monthly than their courses cost them. The demand for bookkeepers, stenographers, and general office help, is greater than it has ever been at any age. Write today for new catalogue and general information. Address, J. J. FERGUSON, Prin., Meridian, Miss.

## In the Crusade In This Country



for the cause of religion, education, and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought; and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, then, that music is a great necessity in any civilization. Then we maintain that the home, the very cornerstone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the nursery within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White, Jackson, Mississippi.

## Mississippi College

Has crowned the successful endowment movement of last session with an attendance of

300 STUDENTS THIS SESSION.

In the past she has educated Governors, Congressmen, Senators, Judges, College Presidents, and hundreds of men in almost all other noble callings:

350 is the number of students wanted next session. This is the old reliable, founded in 1826.

Send for Catalogue. W. T. LOWREY, D. D., President. CLINTON, HINDS COUNTY, MISSISSIPPI.

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ELEGANT CENTURY UPRIGHT PIANO, \$125. Warranted 25 years; sent on free trial. ELEGANT PARLOR ORGANS, \$25 UP. Warranted 25 years; sent on free trial. ELEGANT CENTURY SEWING MACHINES, BALL-BEARING, \$13. Warranted 25 years; sent on free trial. CASH OR EASY MONTHLY PAYMENTS.

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Ask for particulars. J. F. VAN RENNELAER, General Agent. 13 Peachtree St., Atlanta, Ga. R. O. BEAN, T. P. A. G. W. ELY, T. P. A.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements. For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

### BARRED P. ROCKS

Bred for Health, Vigor and Egg Production, as well as to the Standard. An extra good lot of hens mated to fine males, the best I have ever bred.

Eggs \$1.50 per 15. 1 SAT ISFY MY CUSTOMERS.

W. R. TATE, Goodman, Miss.



**A Suggestion.**  
Fifty of one hundred and twenty-five of land owned by the Orphanage ought to be set this fall for winter pecan trees. Twenty years these trees will add an increase almost sufficient to support the Orphanage on its present basis. I am going to send Bro. Carter \$5.00 for pecan trees with and ask how many of the readers of THE BAPTIST will do the same.

Sincerely,  
M. LATIMER.

Clinton.

#### Fifth Sunday Meeting.

Please notice in THE BAPTIST that the Fifth Sunday Meeting of the Columbus Association will be held with the Columbus Baptist Church beginning at 11 o'clock on Sunday morning, Nov. 27, and ending on Sunday night following.

A good program has been prepared for an interesting and profitable meeting is expected. Those desiring to attend should send their names to the Superintendent, N. Love, Columbus, stating the time of their arrival, and they will be met at the train. Do not the editor of THE BAPTIST be with us? We would be delighted to have him and his wife.

Sincerely yours,

W. K. GRACE.

Chm. Sec. of Columbus Asso.

**Mason, M. D.**

Physician and Surgeon.

Residence: North State Street.

Office in: Building, Third floor.

Telephone: Residence, No. 623.

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100 names \$2.00, 500 names \$5.00

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#### A Golden Rule of Agriculture:

Be good to your land and your crop will be good. Plenty of

## Potash

in the fertilizer spells quality and quantity in the harvest. Write us and we will send you, free, by next mail, our money winning books.

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#### FREE TO OUR READERS.

##### Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

#### Manager Wanted.

Trustworthy lady or gentleman to manage business in this county and adjoining territory for well and favorably known House of solid financial standing. \$20.00 straight cash salary and expenses, paid each Monday by check direct from headquarters. Expense money advanced; position permanent. Address Manager, 610 Monon Bldg., Chicago, Ill.

#### Teachers' Interstate Examination Course.

Teachers wishing to prepare for examinations should write at once to Prof. J. L. Graham, L. L. D., 152-154 Randolph Building, Memphis, Tenn., for particulars concerning his special Teachers' Examination Course. This course is taught by mail, and prepares Teachers for examination in every State in the Union. Leading educators pronounce it the best course ever offered to the Teaching profession, and all Teachers wishing to advance in their profession should immediately avail themselves of it. Enclose stamp for reply.

#### An Old Field Weed.

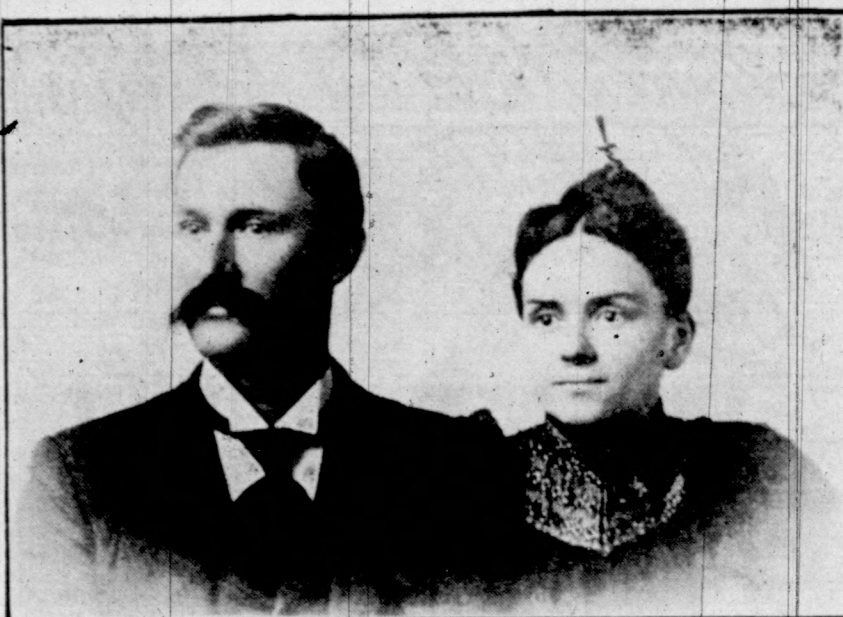
Many seeing that old field weed, the mullen stalk, never consider the good it is accomplishing in curing lung troubles. It is present in Taylor's Cherokee Remedy of Sweet Gum and Mullen the finest known remedy for coughs, croup, colds and consumption. At Druggists, 25 and fifty cents.

**Chas. A. Barber, M. D.,**  
**SPECIALIST.**

Treats all Diseases of the Eye,  
Ear, Nose and Throat.  
OFFICES CENTURY BUILDING,  
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## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



REV. J. K. CARTER AND MRS. CARTER.  
(The present Superintendent and his wife.)



#### This Handsome SIDE-BOARD ONLY \$14.50.

It will add a great deal to your Dining Room in an artistic way as well as being very useful.

The base is 43 inches long, the two top drawers are swell, has one long drawer and two doors which are nicely ornamented.

Has nice top, with French bevel mirror 14x24 inches. You will never regret buying it and the price is lower than the lowest. Delivered to your depot freight prepaid on receipt of price.

If you want a better one or anything in the FURNITURE line write us for cuts. We carry a complete stock of Window Shades, Lace Curtains, Rugs, Carpets, Wallpapers, etc. Trunks, Suit Cases, etc.

Mail orders given prompt and best attention.

**E. A. Meaders & Co., Grenada, Miss.**

## JOHN W. PATTON,

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Sell for Cash or on Easy Payments the Following Celebrated Makes of

## PIANOS and ORGANS

KIMBALL,  
EVERETT,  
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HARVARD and others.

PIANO PLAYERS.

KIMBALL (reed),  
KIMBALL (pipe),  
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BARKHOFF (pipe),  
CLOUGH & WARREN,  
and others.

Will send catalogues with prices and terms. Write him.

**J. W. PATTON, Jackson, Miss.**

#### Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a business education and wish to become a Stenographer, Typewriter, Bookkeeper or Banker, write to us for our free catalogue.

The Lanier Southern Business College  
Macon, Ga., and 28½ Peachtree Street, Atlanta, Ga.

#### REDUCED TO \$5.25 For Only 60 Days.

Our Famous **DOMESTIC WATER**

From \$8.00 to \$10.00.

Proven safe. Solid Copper. Used by

E. S. Goff. Over 72,000 sold. Wonderful

invention. Bores filters. Placed over

the faucet it purifies the water, removes

every impurity. Purifies drinking

water, pure, distilled water. Saves lives

and other diseases. Prevents diphtheria

and other diseases. Guaranteed as represented or

your money refunded. Shipped promptly

each address. Booklet free. Last chance.

Harrison Mfg. Co., 78 Harrison Bldg., Cincinnati, O.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

#### E. G. Gowen.

At 8 p. m., Nov. 7, 1903, Bro. Emery Gowen, passed from earth to the paradise of rest, at the right hand of God; where he is permitted to render that perfect service which his soul craved for years.

Bro. Gowen was born Nov. 26, 1873. At about the age of nineteen he gave his heart to Christ, and joined the 1st Baptist Church of Memphis, Tennessee, working there at that time. On the 25th day of Dec., 1900 he married Miss Minnie Martin, of Harrison, with whom he lived at the time of his death. The first Sunday in April, of this year, he was ordained deacon, which place he was filling well.

We do not understand all things; but we know that all things work together for good to them that love God, to them who are the called according to his purpose.

He was successful as a business man. No one in our town had more friends. The community, his pastor and the church, as well as his many relatives, will miss him. We ask, who can take his place?

He leaves three brothers, two sisters, father and a lonely wife, who can find comfort only in the Higher Power. Brother, father, sister, wife, he is with his mother and others whom he loved here. He can also behold Christ, the One he served.

At eleven o'clock Monday, Nov. 9, we laid him to rest in the Harrison cemetery. May the Spirit of God heal the broken hearts.

W. H. CARTER.

Harrison, Miss.

#### Mrs. Nancy Jacob.

Amid the glowing dawn of October 10, 1903, the spirit of this good woman winged its flight to the fairer realms of the Lord's departed.

Mrs. Jacob was born Feb. 3, 1828, in Perry County, Miss., but the most of her life was spent in Copiah County. In January 1846, she was married to Mordecai Jacob. Thirty-one years they lived together sharing each the other's joys and sorrows. Eight children were born of this union, four of whom, with their father, preceded her and four she leaves behind.

Her life was fraught with many difficulties, trials and sorrows. Injuries of body, trouble of mind and grief of soul seemed to unite in their efforts to overshadow her life; but to no avail. At the age of 14 she accepted Christ as her Savior; the Holy Spirit came into her life and in His hands these became a fire by which was wrought out a pure bright and useful life.

Her unselfish nature and loving interest in others are so sweetly expressed in the song she loved so well—"While the days are going by." Even on her deathbed she was considering the welfare of others. In her, "Patience had its perfect work." She ever greeted those who visited her bed-side with a gentle smile and kindly words. Sometimes she would say calmly, "It seems that I have to be sick a long time, but that is all right." Such humble submission to the divine

will. Wentied with much care and long suffering, as the end drew near she would speak of being tired and longed for the rest which awaits the people of God. Faith implanted in girlhood grew with age and on the brink of the grave, she could look beyond and see the Savior waiting to welcome her.

A life of faith, of service, of sympathy, of patience, of joy, what a benediction to the world in which she lived and what a heritage to those who came under its influence. May that God who made her life a success, bless and shape the lives of her loved ones and lead them to himself and to her when life is done.

B. SIMMONS.

#### Married.

#### Smith-Owen.

At the residence of the bride's father, near Madison Station, Nov. 15, 1903, Mr. Tap Smith and Miss Maud Owen were united in matrimony, Z. T. Leavell officiating. May happiness attend them.

#### How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Props., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

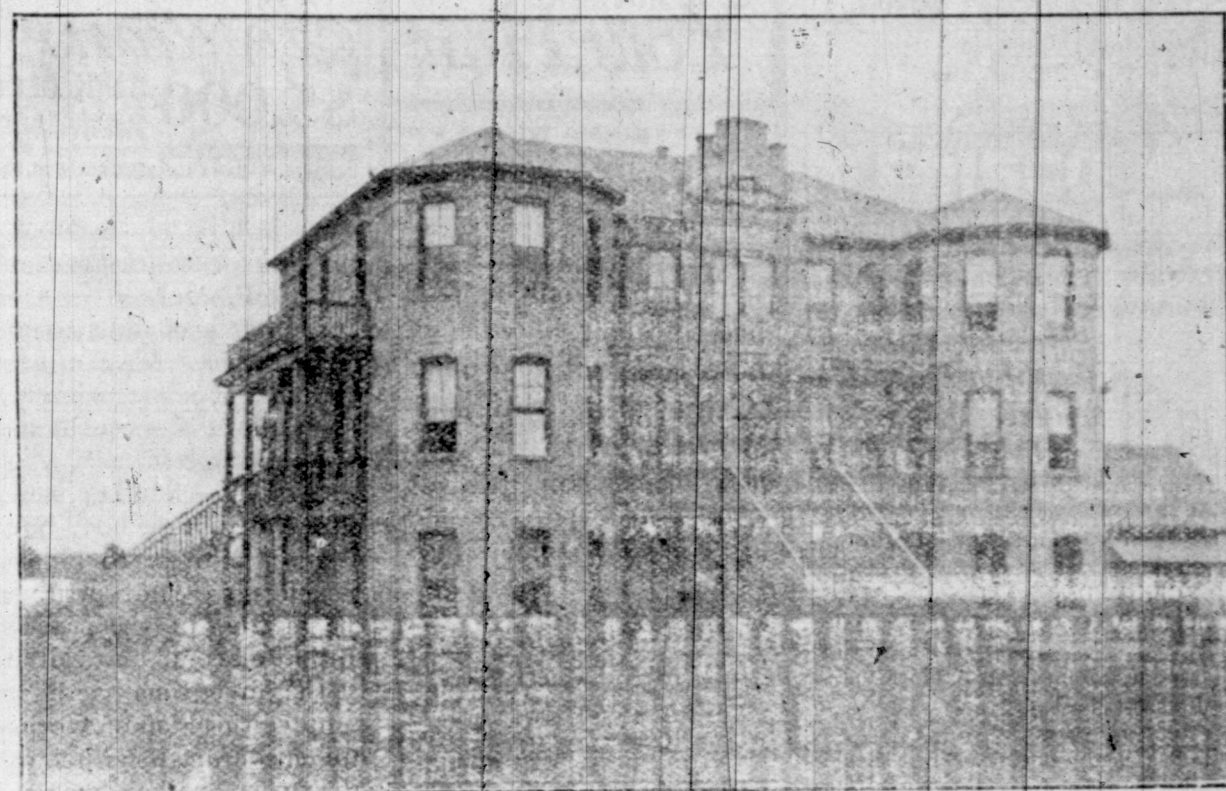
WEST & TRUAX,  
Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARTIN,  
Wholesale Druggists, Toledo, O.  
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

#### TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

AMERICAN TEACHERS' ASSOCIATION,  
J. L. GRAHAM, L. L. D., Manager,  
152-154 Randolph Bldg., Memphis, Ten.



JENNINGS HALL—MISSISSIPPI BAPTIST ORPHANAGE.

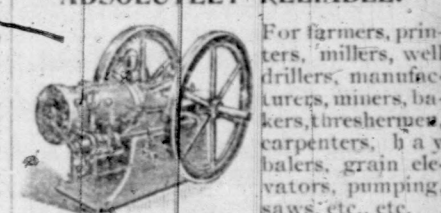
## FREE

## BLAKESLEE GASOLINE ENGINE.

ALWAYS READY FOR USE.  
MOST SIMPLE ENGINE BUILT.

Expense according to work done.  
When stopped expense ceases.  
No attention after starting.  
Positively safe. Wonderfully economical.

ABSOLUTELY RELIABLE.



Stationaries, Portables, Engines and Pumps, Hoisters.

Catalogue and information on application. State your power needs.

White-Blakeslee Man'g Co., Birmingham, Ala.



## Southern Girl SHOES.

THE BEST SHOE IN AMERICA FOR \$2.00



#### TAKE NO SUBSTITUTE

IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

#### CRADDOCK-TERRY CO.

LEADING SHOE MANUFACTURERS OF THE SOUTH.  
LYNCHBURG—VA.



## WOMAN'S WORK.

JOHNSON, Editor.  
Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. H. G. Hackett, President,  
Meridian, Miss.  
Mrs. W. R. Woods,  
Secretary, Meridian.

## Program.

November, 1903.

1. Song—No. 100 and 101.  
2. Prayer—Prayer for Christ  
and His Church.

3. Offering—Hymn: "Stand Up, Stand  
Up for Jesus."

4. Scripture Lesson—Matt.  
23:1-12; Luke 11:27-32.

5. Bible Lesson—Matt. 23:27-28. Special  
subject: "The Pharisees."

6. Prayer—Prayer for the  
Church and the World.

7. Offering—Hymn: "The  
Church is the Body of Christ."

8. Scripture Lesson—Matt.  
23:23-24; Luke 11:29-32.

9. Bible Lesson—Matt. 23:25-26. Special  
subject: "The Pharisees."

10. Prayer—Prayer for the  
Church and the World.

11. Offering—Hymn: "The  
Church is the Body of Christ."

12. Scripture Lesson—Matt.  
23:27-28; Luke 11:29-32.

13. Bible Lesson—Matt. 23:29-30. Special  
subject: "The Pharisees."

14. Prayer—Prayer for the  
Church and the World.

15. Offering—Hymn: "The  
Church is the Body of Christ."

16. Scripture Lesson—Matt.  
23:31-32; Luke 11:33-34.

17. Bible Lesson—Matt. 23:33-34. Special  
subject: "The Pharisees."

18. Prayer—Prayer for the  
Church and the World.

19. Offering—Hymn: "The  
Church is the Body of Christ."

20. Scripture Lesson—Matt.  
23:35-36; Luke 11:35-36.

21. Bible Lesson—Matt. 23:37-38. Special  
subject: "The Pharisees."

22. Prayer—Prayer for the  
Church and the World.

23. Offering—Hymn: "The  
Church is the Body of Christ."

24. Scripture Lesson—Matt.  
23:39-40; Luke 11:37-38.

25. Bible Lesson—Matt. 23:41-42. Special  
subject: "The Pharisees."

26. Prayer—Prayer for the  
Church and the World.

27. Offering—Hymn: "The  
Church is the Body of Christ."

28. Scripture Lesson—Matt.  
23:43-44; Luke 11:39-40.

29. Bible Lesson—Matt. 23:45-46. Special  
subject: "The Pharisees."

30. Prayer—Prayer for the  
Church and the World.

31. Offering—Hymn: "The  
Church is the Body of Christ."

32. Scripture Lesson—Matt.  
23:47-48; Luke 11:41-42.

33. Bible Lesson—Matt. 23:49-50. Special  
subject: "The Pharisees."

34. Prayer—Prayer for the  
Church and the World.

35. Offering—Hymn: "The  
Church is the Body of Christ."

36. Scripture Lesson—Matt.  
23:51-52; Luke 11:43-44.

37. Bible Lesson—Matt. 23:53-54. Special  
subject: "The Pharisees."

38. Prayer—Prayer for the  
Church and the World.

39. Offering—Hymn: "The  
Church is the Body of Christ."

## Your Hair

"Two years ago my hair was  
falling out badly. I purchased a  
bottle of Ayer's Hair Vigor, and  
soon my hair stopped coming out."  
Miss Minnie Hoover, Paris, Ill.

Perhaps your mother  
had thin hair, but that is  
no reason why you must  
go through life with half-  
starved hair. If you want  
long, thick hair, feed it  
with Ayer's Hair Vigor,  
and make it rich, dark,  
and heavy.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you,  
send one dollar and we will express  
you a bottle. Be sure and give the name  
of your nearest express office. Address:  
J. C. AYER CO., Lowell, Mass.

one-fifth being the descendants  
of the Spanish, and comprising  
the upper class, two-fifths being  
the mixed races and the remain-  
ing two-fifths, the Indians. For  
three hundred years Mexico has  
been dominated by Roman Catho-  
licism. The Priests and  
Bishops were virtually the mas-  
ters of the land. Today it is  
said "the church" controls about  
one-half the wealth of the land.  
The prelates live in palaces, and  
waited on by a large company  
of servants, and receive as a  
salary from thirty to one hun-  
dred thousand dollars annually.  
To their magnificent churches  
and shrines come the poor,  
down-trodden people, in their  
filth and ignorance and rage.  
About forty years ago John  
Heickey came over from Texas  
and began to preach a pure gos-  
pel. Among those converted un-  
der his ministry, was Thomas  
Westrup, who himself did a  
great work, but was soon killed  
by Indians. Today there are  
said to be about sixty thousand  
evangelical Christians in Mexico.  
All denominations are at work.

Dr. Chastain says that if the  
people of Mexico are to be  
reached in their homes, Chris-  
tian women must do this, since  
men are not allowed there. Wo-  
men are needed too, for school  
work. The Madero Institute at  
Saltillo, is the property of our  
convention, but has been closed  
for a considerable time. It will  
soon be opened as a school for  
girls under the charge of our  
best missionaries.

## Frontier Missionary Box.

The ladies of West Judson Asso-  
ciation met at the Tupelo Bap-  
tist Church October 26, to

## Positions

**\$5,000 BANK DEPOSIT**  
Railroad Fare Paid. 500  
FREE Courses Offered.  
Board at Cost. Write Quick  
GEORGIA-ALABAMA BUSINESS COLLEGE, Macon, Ga.

pack a box of bedding and  
clothing for frontier missionary,  
Rev. J. F. McLeod of Conroe,  
Texas. It was an afternoon of  
joyful service. We can now ap-  
preciate, in some measure, the  
spirit of "It is more blessed to  
give than to receive."

All of the churches were not  
represented in the box, but they  
are not entirely to blame, for  
our plans were not perfected at  
the meeting of the association  
so that all could know of it. It  
is the first time we have at-  
tempted this kind of work. We  
are encouraged with our first  
attempt. The box was valued  
at \$132.75. The churches con-  
tributed as follows:

Sherman, \$17.25; Poplar  
Springs, \$11.35; Camp Creek,  
\$11.78; Mrs. D. W. Clarke,  
Chesterville, \$1.00; Saltillo,  
\$8.15; Guntown, \$9.10; Tupelo,  
\$72.32; "Earnest Workers,"  
of Tupelo Baptist Church \$1.80;  
Total \$132.72.

MARTHA C. KIMBROUGH.

Bacone, Indian Territory.  
LADIES' MISSIONARY SOCIETY,  
CLINTON, MISS.

DEAR SISTERS:—We received  
our box on the 13th, and was  
highly pleased with the contents.  
O! we have not words to ex-  
press our thanks.

Everything very nice indeed,  
and a perfect fit for wife and me.  
But our hearts were made sad  
when we found so many nice  
things for little Edna. She went  
to dwell with the angels about  
three weeks ago. We can find  
some one that needs the little  
clothes, and will make the very  
best use of them we can. Now  
again we want to thank you for  
the box, and may the Lord  
greatly bless you and your  
work. Always remember us in  
your prayers that we may be  
instruments in God's hand in  
leading many into his kingdom.  
We shall always remember you  
to our Heavenly Father and ask  
Him to bless you in your work.

I am pastor at Ft. Gibson  
this year, but still live at Ba-  
cone. I came here to take a  
special course in school, but my  
eyes are giving me a great deal  
of trouble, so I can't tell whether  
I shall do much good here or  
not, pray for us. I am yours in  
His name and service.

F. A. O'BRYAN.  
Bacone, Indian Territory.

Wishing you much joy in ser-  
vice, I am very sincerely,  
ANNIE W. ARMSTRONG.

Terrible Disease Cancer Succumbs to  
the Application of Simple Oils.

Here's more thought to be had, can  
now be successfully cured by a combina-  
tion of soothing balmy oils. Cancer,  
tumor, piles, catarrh, ulcers, fistula, and  
all skin and female diseases readily yield  
to this wonderful oil. Write for an illus-  
trated book. Address Dr. W. O. BYE,  
Drawer 1111, Kansas City, Mo.

BALTIMORE, OCT. 30, 1903.

MY DEAR MRS. JOHNSON:

On Saturday (10th), I returned  
to Baltimore, after an absence  
of 40 days, this being the second  
missionary trip of the summer.

The first from July 1st to Au-  
gust 4th, was spent largely in  
visiting societies in Tennessee.  
The second trip, which began  
August 31, included Virginia,  
Missouri, Indian Territory,  
Oklahoma, and Arkansas. To  
give you some idea of what was  
accomplished during the 40 days,  
I will mention that 4865 miles  
were travelled, 34 places visited,  
56 meetings attended, and 45  
addresses made. I reached Bal-  
timore not near so tired as  
might have been expected, glad  
and thankful, that our Heavenly  
Father had permitted the carry-  
ing out of plans, which it is  
thought will be for the advance-  
ment of Christ's cause. That  
which perhaps impressed me  
most during this trip was the  
rapidity with which Indian Ter-  
ritory and Oklahoma are being  
developed. The growth of some  
towns, which were visited upon  
a former trip, three years ago,  
is simply marvelous, and also  
thoroughly convincing, that if  
Southern Baptists will today  
give the needed help to these  
struggling pioneer churches, to-  
morrow they will reap an abun-  
dant harvest, both in saved  
souls, and in contributions to  
missions. Aid is especially needed  
at this time in building houses  
of worship. As proof of this, I  
was told, that in one Associa-  
tion of 25 churches there are but  
two church buildings; in an-  
other, with twenty churches,  
only one building. Do you wonder  
that as I learned these facts  
my heart was filled with a great  
desire for our W. M. U. workers  
and others to give for this im-  
portant foundation work? As you  
doubtless know the Home Mis-  
sion Board has a Church Build-  
ing Loan Fund, inaugurated  
through gifts of W. M. U., but  
it is simply a beginning entirely  
inadequate to the need. Having  
brought these facts to your at-  
tention may I not hope that you  
will give much thought to the  
many of our brethren and sisters  
on the frontier who are without  
even a church "house" to invite  
the unconverted and that you  
will do all you can to increase  
interest in our contributions for  
the Church Building Loan Fund?

I am very sincerely,  
ANNIE W. ARMSTRONG.

## Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used  
Hall's Great Discovery for kidney trouble  
and have never found anything its equal.  
Its merits are wonderful. Try it, as I  
did, and be convinced.

W. H. R. C. WIDTNEILL.

## A TEXAS WONDER.

One small bottle of the Texas Wonder,  
Hall's Great Discovery cures all kinds of  
kidney and bladder troubles, removes gravel,  
cures diabetes, seminal emission, weak  
and lame backs, rheumatism and all irregu-  
larities of the kidneys and bladder in  
both men and women, regulates bladder  
troubles in children. If not sold by your  
druggist, will be sent by mail on receipt  
of \$1. One small bottle is two months'  
treatment, and will cure any case above  
mentioned. Dr. E. W. Hall, sole manu-  
facturer, P. O. Box 623, St. Louis, Mo.  
Send for testimonials. Sold by all drug-  
gists.

## Baptist Mission House.

If I do not succeed in my pur-  
pose to write at least a short  
letter occasionally, it will not be  
because I have not the wish to  
do so, but am so often foiled in  
my purpose.

Was it in my misspelling, or  
did you misprint in my quota-  
tion of the expression, "Telling  
tales out of school," in a former  
letter? If the spelling fitted the  
quotation—and, if it had been  
designed in connection with what  
I had just said of the then existing  
"government" in England, it  
might in some way be interpreted  
as applying to that peculiar  
scandalous appendage of John Bull.  
But it doesn't fit either the quota-  
tion or the connection. And  
now, especially, that Lord Sauls-  
bury is gone. I would not like for  
anybody to think that, (if I did  
blunder in my spelling) it was  
not designed with any such ap-  
plication. Now, I would not  
care to have all this published,  
but if you can, in some way set  
me right, I shall be glad, and if  
I did make the blunder, will try  
to be more careful another time.

If you can set me right and let  
the above into the waste  
basket I shall be glad. Now, as  
to affairs on our Yoruba Mission  
field. As a heathen man put it  
the other day while we were  
preaching in a market place; re-  
ferring to what he could see of  
the effect on the masses of the  
people from missionaries coming  
among them, he says "they are  
softening." This softening up  
of the people in their attitude  
and manner to the missionaries  
is more marked now than ever  
before. We have a second church  
organized in Abeokuta with good  
prospects, the Biblical number of  
"Seven" entering into the little  
compact. Since our coming I  
have had the pleasure of bap-  
tizing four more into their fel-  
lowship. The native pastor con-  
ducts a little school in connec-

## tion with the work which seems

to promise good in the way of  
teaching the "all things" em-  
bodied in the commission. Pas-  
tor Hadipe has baptized quite a  
number into the First Church  
while we were away. With the  
help of another one of our na-  
tive evangelistic helpers I've  
been putting forth efforts to-  
ward the opening of permanent  
work in still another destitute  
portion of the city that I've had  
my eye on for several years. It  
seems slow work about getting  
a piece of land from the chiefs of  
Abeokuta, but I tell my native  
helper the matter of first consid-  
eration is to find the place, and  
begin the Lord's building, in the  
hearts of the people. We have  
good news from our interior  
missionaries, also others soon to  
land and enter the work. We  
are preparing for the coming to-  
gether of all (ten in number)  
with us here soon. The Lord  
give grace and wisdom for this  
annual counsel meeting and for  
the work.

Fraternalty yours in Christ,  
W. T. LUMBLEY.  
Abeokuta, West Africa,  
Oct. 5, 1903.

## Distressing Stomach Disease

Quickly cured to stay cured by the  
masterly power of Drake's Palmetto Wine.  
Invalids no longer suffer from this dread  
malady, because this remarkable remedy  
cures absolutely every form of stomach  
trouble. It is a cure for the whole world  
of stomach weakness, and constipation,  
as well as a regulator of the kidneys and  
liver.

Only one dose a day, and a cure begins  
with the first dose. No matter how  
long or how much you have suffered you  
are certain of cure with one small dose a  
day of Drake's Palmetto Wine and to  
convince you of this fact the Drake Pha-  
rmula Company, 24 Dearborn Street,  
Chicago, Ill., will send a trial bottle of  
Drake's Palmetto Wine free and prepaid  
to every reader of THE BAPTIST who de-  
sires to make a thorough test of this  
splendid tonic Palmetto remedy. A postal  
card or letter will be your only ex-  
pense.

BUY THE  
**NEW HOME**  
SEWING MACHINE

Do not be deceived by those who ad-  
vertise a \$60.00 Sewing Machine for  
\$20.00. This kind of a machine can  
be bought from us or any of our  
dealers from \$15.00 to \$18.00.

WE MAKE A VARIETY.

THE NEW HOME IS THE BEST.  
The Feed determines the strength or  
weakness of Sewing Machines. The  
Double Feed combined with other  
strong points makes the New Home  
the best Sewing Machine to buy.

Write for CIRCULARS showing the dif-  
ferent styles of Sewing Machines  
we manufacture and prices before purchasing

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ORANGE, MASS.

28 Union Sq. N. Y., Chicago, Ill., Atlanta, Ga.,  
St. Louis, Mo., Dallas, Tex., San Francisco, Cal.  
FOR SALE BY  
THE SMITH CO.

A PERFECT REGULATOR OF  
THE STOMACH AND BOWELS

is Vernal Saw Palmetto Berry Wine. It  
promptly relieves and permanently cures  
all weaknesses, irritations, inflamma-  
tions, obstructions or diseases of the  
stomach, bowels, kidneys, bladder, liver  
and prostate gland. It will restore per-  
fect health and vigor to any person af-  
fected with general debility or nervous  
debility. It cures constipation so that  
it stays cured by removing the cause of  
the difficulty. Only one small dose a day  
will cure any case, no matter how light  
or of how long standing. It cures by  
toning, strengthening and adding new  
life and vigor to the intestines, so that  
they move themselves healthfully and  
naturally. All such conditions as dys-  
pepsia, catarrh of the stomach, chronic  
indigestion, constipation, Bright's dis-  
ease, diabetes, inflammation of the kid-  
neys, catarrh of the bladder, irritation  
or enlargement of the prostate gland,  
torpid liver, pain in the back, female  
weakness and female irregularities begin  
in clogged bowels. They are cured by  
Vernal Saw Palmetto Berry Wine. Try it.  
A free sample bottle for the asking.  
Vernal Remedy Co., 90 Seneca Bldg.,  
Buffalo, N. Y.  
For sale by all leading druggists.

Stock lick it.  
Stock like it.



TRADE MARK.

## Blackman's Medicated Salt Brick.

The only guaranteed Stock tonic blood  
purifier, kidney and liver regulator and  
general upbuilder of the system that has  
ever been placed on the market. Every  
horse should have one in his feed box.  
No owner of horses, cows, sheep or hogs  
should be without them.

Sold by all dealers, everywhere.  
Price 25c. per brick.

Sole manufacturers,

Blackman Stock Remedy Co.,

Chattanooga, Tenn.

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Chain of 8 Colleges owned by business  
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Fourteen Cashiers of Banks are on  
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something. Enter any time. Positions secured.

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If you prefer, may pay tuition out of salary after  
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THE MOBILE, JACKSON  
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The New Way.

has newly appointed and up-to-date  
equipment which make travel a pleasure  
to its patrons. It is the shortest route be-  
tween Mobile and Hattiesburg, and is a  
new link which establishes the shortest  
route to Jackson, Vicksburg, Shreveport  
and the West and Northwest, as well as  
establishing a most desirable route to  
Memphis, Chicago, and all points North  
in connection with the Illinois Central  
from Jackson. For further information  
call on or address any ticket agent, or  
L. B. SULLIVAN,  
General Passenger Agent, Mobile.  
Coupon Tickets on sale to all points.

S. D. BOYLSTON,  
General Passenger Agent,  
Gulfport, Miss.

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ROUND TRIP \$7.00 ROUND TRIP

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THROUGH SLEEPERS.

Tickets on sale August 15th

Write for full information.

J. N. CANNIZAR,

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Illinois Central Railroad, Jackson,

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SCHEDULE.

No. 5. No. 3. No. 1.

Leave Jackson: 3:00 p. m. 4:30 a. m. 5:00 a. m.

Leave Hattiesburg: 6:50 p. m. 8:15 a. m. 7:42 a. m.

Arrive at Gulfport: 10:00 p. m. 11:15 a. m. 9:50 a. m.

No. 2. No. 4. No. 6.

Arrive at Jackson: 11:55 p. m. 2:15 p. m. 10:00 p.

Leave Hattiesburg: 9:12 p. m. 10:20 a. m. 7:25 p. m.

Leave Gulfport: 7:00 p. m. 6:55 a. m. 4:00 p. m.

Gulfport and the waters of the Gulf

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Close connections with Illinois Central

at Memphis to all points East, North-

west and Southwest.

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N. R. R. at Gulfport, Miss., N. O. & N. E.

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# JOHNSON-TAYLOR COMPANY'S BIG DEPARTMENT STORE.

IT IS A WELL KNOWN FACT—A FACT THAT HAS BEEN DEMONSTRATED ON MORE OCCASIONS THAN ONE—THAT WE ARE HEADQUARTERS FOR EVERYTHING PERTAINING TO FINE DRY GOODS—JUST NOW WHEN OUR LINES ARE COMPLETE WE INVITE YOU TO EXAMINE THEM.

Fine Dress Goods are assembled in the Big Store. That is where they should be—your interest and ours. No other stock is more complete, so massive, so perfect, and prices down to the lowest.

The Premier Cloths include: Zibeline, Zibeline Bourette, Zibeline Paune, Zibeline Boule, Zotte Benton, Boule, Zibeline, French Broadcloth, Tufted Vicuna, Angora Pards, Fine Scotch Bonnack, and many new wears in black and colored fabrics. Prices range from 50c to \$3.00 per yard.

## TAILOR MADE SUITS AND SKIRTS.

We have the most stylish and best assortment of Suits to be found. Prices—Tailor Suits \$10 to \$60. Skirts \$25 to \$37.50.

All the new ideas in Shirt Waists at from 10c to \$5.

## SHOE DEPARTMENT.

Best Wearing Shoes, Best styles made. Can fit any foot in any style.

Agents for Hagan, Edwin Clapp, Sorosis, Southern Gentleman, Arundell, Zeigler Bros. We are leaders in Shoes for men, women and children. Prices are comfortable.

## CLOTHING.

All the Clothes, Novelties, that really deserve the name—and they came from the tailor shops of the best makers. Style and fit guaranteed. Prices from \$5 to \$27.50.

**BOYS' CLOTHING**—This is the largest stock and the newest ideas of the season.

Our Clothing Department is a store within itself, where you can get everything a man or boy may need. Shirts, Hats, Underwear, Ties, Suspenders, Traveling Bags, etc., etc.

## CARPET DEPARTMENT.

You will think you are in an Oriental Country when you enter this department. You will see Carpets, Matting, Rugs, Art Squares, Window Shades, Lace Curtains, Screens, Wall Paper Hangings, Upholstery Materials, Draperies. Our line in this department is the most complete in the State and at prices within the reach of all.

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Where you will find the lowest prices on reliable merchandise—in Sheetings, Domestic, Outings, Percals, Table Linens, Towels, Quilts, Calicoes, etc.

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Our line is thorough in this department, consisting of Union Suits, Undershirts, Drawers, Gowns, Skirts, Chemise, and all the other requirements of a lady.

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Everything in Hose, Hose Supporters, Gloves, Buttons, Combs, Ladies' Fancy Collars, Waist Sets, Purses, Handkerchiefs and a wonderful collection of other novelties.

Are agents for the American Lady Corset—the best corset made.

## WHOLESALE DEPARTMENT.

Here the merchants in and around Jackson will find a complete Jobbing Department and you will find almost anything you may want, and we guarantee prices to be as low as you can get in the same class of goods in St. Louis, Memphis and New Orleans.

Special attention given to mail orders.

All correspondence answered promptly. You are invited to visit the Big Department Store.

JOHNSON-TAYLOR CO., 201, 203, 205, 207, STATE ST., JACKSON, MISS.

## Personal.

Brown Brothers sell Weber Wagons. The meeting of South McComb Association last Sunday night. Seventy-five resolutions. The outlook is real good for that section of the city.

Brown Brothers sell all kinds of Har-

The Fifth Sunday Meeting of the Hagan Association will be held at the Hagan Church, West of De Soto, beginning on Friday Nov. 27th. Brown Brothers sell Columbus Bug-

THE BAPTIST acknowledges the courtesy of Congressman Charles E. Hagan, in sending to this office several volumes of the Congressional Record. Brown Brothers sell Chattanooga Wagons.

It seems that the Edwards Church will without a pastor, as Bro. Mann will leave them at the close of the year. Bro. Mann has two vacant Sundays which ought to be engaged by some church or churches.

Brown Brothers sell Weber Wagons. Those who will go to the 5th Sunday meeting to be held with the Palestine Church, by Railroad, will be met at Raymond on Saturday 28th of Nov. and conveyed to the church. All send yours to A. G. Ryan, Palestine, Miss.

Brown Brothers sell all kinds of Har-

The editor and family acknowledge an invitation to be present on the 28th at the marriage of Miss Annie Lemons and Mr. Frederick Albert Hall, of the Clinton Ledger staff. We wish this young couple a happy and useful life.

Brown Brothers sell Columbus Bug-

—Dr. Searcy, bishop of Biloxi, is very happy over the payment of the debt on the Biloxi church, and the bright outlook generally in Biloxi. He feels a great relief in having the debt entirely paid. Under God Dr. Searcy has confessedly done a very great work, in Biloxi.

—Brown Brothers sell Chattanooga Wagons.

—Bro. C. T. Kincannon of Lexington, has accepted a call to Duck Hill for one-fourth time in connection with his work at Lexington and Pickens. This will leave Durant without Baptist services after January. 'Tis probable this station may be worked in connection with Cruger.

—Rev. E. R. Osborne, former pastor at Okolona, has received a hearty and unanimous call to the following churches in Mississippi: Summit, full time; New Albany, three-fourths time; Mars Hill, half time. He will know in a few days which field he will accept, and is anxious for the guidance of the Holy Spirit.

—It may not be known to everybody, but surely it is to most of the people, that the Corinth Clothing Manufacturing Company, of Corinth, Miss., is prepared to fill all sorts of orders, large or small. Their wide-awake salesman, R. J. Shuford in the land and will be pleased to receive your orders. It is a home industry.

—Young Bro. T. L. Holcomb has been called by the Duttonville (South Jackson) to preach for them Sunday afternoon. He was with them Sunday and preached a fine sermon on qualifications for soul-winning. At night he was with Pastor Price at the Second Church and preached a good, strong sermon. The Way of Salvation. He is a son of Rev. W. B. Holcomb who has done such a great work in the Southeastern part of the State, and will make a great preacher.

—Some three weeks ago we accepted a small advertisement from Edgar F. Smith, of Battle Creek, Mich., saying he would send apples at \$2.00 per barrel. We had reason for believing he was all right. We are now convinced that he is a fraud, and warn our readers against him. If our readers have been misled by the appearance of his advertisement in our paper, we regret it very much.

—We note with gratitude to the giver, that Captain J. T. Jones, president of the Gulf and Ship Island railroad, has given \$50 cash to the Baptist churches at Mendenhall and Star. The Captain is a firm believer in developing and elevating our people and our country. Hence he assists churches and schools to a reasonable extent, wherever they are in real need. He has truly been a benefactor to South Mississippi.

—During the week we have had a large number of brethren in to see us. Many of these were brought to the city by the Convention Board meeting, which was held on Tuesday. An unusual number of brethren who are not members of the Board were attracted here by their interest in the Board work. We love to see the cherry faces of the brethren. Their presence always cheers us. Come brethren, as often as you can.

—We cheerfully yield most of our space in this issue to matter pertaining to the Orphanage and a report of the State B. Y. P. U. Convention. Being sick, we were permitted to attend only a part of the first day, but heard some good speeches and shook hands with many of the brethren. We regretted to leave, but we could not attend the Convention and grapple with the severe cold whose clutches were fast upon us.

—Under the general heading, "Health in the Household," the Delineator is re-

sponsible for this sensible paragraph: "One could wish that the attempt to exterminate the mosquitoes which have been made on such a wholesale scale had been more successful. Scientists think they have proved beyond a doubt that certain kinds of mosquitoes transmit the germs of malarial and yellow fever. Screens and mosquito nettings should be generally used in the house, while outside the pools of stagnant water if such exist, and all possible wet places where they might breed should be covered over with kerosene oil."

## A Scholarship.

—Anyone contemplating a course in the Macon and Andrews Business College at Meridian, might do well to correspond with THE BAPTIST relative to a scholarship.

## Associational Minutes.

This office desires to procure and preserve a complete file of the minutes of all the associations in the State. We will appreciate it, if the associational clerks who have not sent us minutes, will do so. We have a special and important use for them.

## Your Liver

Is it acting well? Bowels regular? Digestion good? If not, remember Ayer's Pills.

Want your moustache or beard a beautiful brown or rich black? Use Buckingham's Dye.

50cts of druggists or R. P. Hall & Co. Nashua, N.H.